

**22**[1] “Men, brethren, and fathers, hear my defense to you now.” [2] And hearing that he called to them in the Hebrew language, they got more silent. And he says, [3] “I am indeed a Jewish man, having been born in Tarsus of the Cilicia, but brought up in this city at the feet of Gamaliel, having been disciplined<sup>1</sup> according to strictness of the<sup>2</sup> fathers' law, being zealous for the God, just as all you are today.”

[4] “Which,<sup>3</sup> this way I persecuted unto death, binding and delivering into prisons both men and women, [5] as the chief priest bears me witness, and all the council of elders, also from whom receiving letters from the brethren, I proceeded to go unto Damascus, bringing also those there, being bound, unto Jerusalem in order to be punished.”

[6] “And it happened to me,<sup>4</sup> proceeding and coming near Damascus, at about noon, suddenly from the heaven a great light shone around me. [7] And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?'<sup>5</sup> [8] And I answered, 'Who are you Lord?' And he said to me, 'I am Joshua, the Nazarene, whom you are persecuting.' [9] And those with me indeed saw the light and were afraid, but they did not hear the voice of the one speaking to me.<sup>6</sup> [10] And I said, 'What should I do, Lord?' And the Lord said to me, 'Arising, go into Damascus. There you will be told about all that has been appointed for you to do.’”

[11] “And since I was not seeing from the glory of that light, being led by the hand by those who were with me, I came into Damascus. [12] And a certain Ananias, a godly man according to the law, testified by all the inhabiting Jews, [13] coming to me and standing over me, he said, 'Brother Saul, look up.'<sup>7</sup> And that same hour I looked up at him. [14] And he said, 'The God of our fathers appointed you to know his will, and to see the just one, and to hear an utterance from his mouth. [15] For you shall be a witness for him to all men of what you have seen and heard. [16] And now, why do you delay? Arising, be immersed and wash away your sins, calling on the name of the Lord.’”

[17] “And it happened to me, returning to Jerusalem and when I was praying in the temple, I was in a trance [18] and seeing him speak to me, 'Hurry and go out in speed out of Jerusalem. Because, they will not receive your testimony about me.' [19] And I said, “Lord, they themselves understand that I was imprisoning and beating throughout the synagogues those who were believing on you. [20] And when the blood of Stephen your witness was shed, also I myself was standing and approving to his killing, guarding the clothes of those killing him.' [21] And he said to me, 'Go, for I will send you unto nations far away.’”

[22] And they heard him until this word, and raised their voice saying, “Away with such a one from the earth, for it was not fitting<sup>8</sup> for him to live!” [23] And as they were crying out and throwing off the clothes and throwing dust into the air, [24] the commander of a thousand ordered him to be

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- 1 πεπαιδευμένος (pepaideumenos) “having been disciplined” - found also in Luke 23:16 (“chastise”), 22 (“chastise”); Acts 7:22 (“learned”); 1 Corinthians 11:32 (“chastened”); 2 Corinthians 6:9 (“chastened”); 1 Timothy 1:20 (“learn” in a chastening context); 2 Timothy 2:25 (“correcting”); Titus 2:12 (“teaching”); Hebrews 12:6-7 (“chasten”), 10 (“chastened”); Revelation 3:19 (“chasten”).
- 2 τοῦ (tou) “the” KJV, YLT, Green; “our” NKJV, NAS
- 3 ὃς (hos) “Which”; DLNT, DARBY “who; NKJV no translation
- 4 Ἐγένετο δέ μοι (Egeveto de moi) “And it happened to me” Green, OJB; “But something happened to me” ERV, ICB; “Now it happened . . . I” NKJV - μοι (moi) “me” is dative here, thus “to me,” same word for “to me” in verse 7.
- 5 Joshua spoke in Hebrew, see Acts 26:14.
- 6 See footnotes for Acts 9:7.
- 7 ἀνάβλεψον (anablepson) “look up” YLT, Green; “receive your sight” NKJV, NAS – can be translated either way. Same root word as “I looked up” (NKJV) later in this verse, ἀνέβλεψα (aveblepsa).
- 8 καθῆκεν (kathêken) “it was not fitting” imperfect (past tense); DARBY “it was not fit”; DLNT “it was not proper”; NKJV “he is not fit”; YLT “it is not fit”

brought into the barrack, saying by whipping to examine him, so that he might know for what reason they were shouting so against him.

[25] And as he stretched<sup>9</sup> him out for the straps,<sup>10</sup> the Paul said to the centurion standing by, “If a man is a Roman and uncondemned, is it lawful for you to whip?” [26] And the centurion hearing, going, he reported to the commander of a thousand, saying, “See what you are about to do. For this man is a Roman.” [27] And coming, the commander of a thousand said to him, “Tell me, if you are a Roman.” And he said, “Yes.” [28] And the commander of a thousand said, “With a large sum I obtained this citizenship.” And the Paul said, “But I had even been born.”

[29] Then immediately, those about to examine him withdrew from him. And the commander of a thousand also was afraid, upon knowing that he is a Roman, and that he was binding him. [30] And on the next day, wanting to know the certainty, the why he is being accused by the Jews, he loosed him from the bonds, and ordered the chief priests and their whole council to go, and bringing down the Paul, he stood among them.

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9 *προέτεινεν* (proeteinen) MT “he stretched . . . out”; YLT “he was stretching”; RT & CT *προέτειναν* (proeteivan) “they stretched . . . out” NAS; CSB, DARBY, DLNT; “they bound” NKJV, KJV

10 *ἱμᾶσιν* (himasin) “straps” CEB, DLNT; “thongs” NKJV, yet elsewhere “strap” (Mark 1:7; Luke 3:16; John 1:27).